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OPINIONS

Of Distinguished Divines
ON THE
Creeds of Christendom.

Published by the Veteran Spiritualists' Union.

DR. LYMAN ABBOTT

Pastor of Plymouth Church, Brooklyn, N. Y.

In a sermon on the case of Prof. Charles A. Briggs, of Union Theology Seminary, N. Y., who was tried for heresy, said: "The Bible is not the word of God. I charge any man who calls the Bible the word of God to find that phrase 'The word of God' ever employed in the Bible to designate the Bible, or even employed in one part of the Bible to designate any other part."

"When a man takes a book, that is, what men have written, puts it up and says, 'you must hear the word of God' you must hear only the echoes of that word."

"I don't wonder that misplaced indignation goes out against the book which would-be defenders are misusing."

PROF. CHARLES A. BRIGGS.

In his installation address delivered to the Union Theological Seminary, N. Y., January 20, 1891, said in part, taking for his subject, "The Authority of the Scriptures:"

"Many theologians have insisted that we must prove that the scriptures were written by or under the superintendence of prophets or apostles. Abandoning the authority of institutional Christianity, they have sought to prop in floating traditions. These traditions assign authors to all books of the Bible, and on the authority to these human authors it is claimed that the Bible is divine. These theologians seem altogether unconscious of the circle of reasoning they are making. The only way we can prove the authority of the authors is by their writings, and yet we are asked to accept the authority of the writings on the authority of the authors."

"The great mass of the Old Testament was written by authors whose names have no connection with their writings and are lost in oblivion. If this is destroying the Bible, the Bible is destroyed already. But who tells us that these traditional names were the authors of the Bible? The Bible itself? The creeds of the Church? Any reliable testimony? None of these! Pure conjectural tradition, nothing more!"

"It is here that the higher criticism comes in. Men cry out that we are destroying the Bible, but it is men's theories about the Bible that we are destroying. We desire to know whether the Bible came from God. This will be clear when the fallacies and conceits of theologians have been destroyed. * * * There are errors in the scriptures which no one has been able to explain away, and the theory that they were in the original text is sheer assumption, and no man can rest with certainty upon it. If we are relying on the breastworks erroneously set up by the old theology, and not by the Bible, then it is high time we were driven back to the Bible."

"The Bible itself makes no claim that we must explain its errors. The creed of the Church nowhere sanctions it. It is a ghost of modern evangelicalism to frighten children. It is claimed that miracles are violations of the laws of nature, and so the miracles of the Bible have become to men of science sufficient evidence that the Bible is no more than any other sacred books. * * * It is not surprising that the multitudes of the best men of our times have rejected the Bible, guarded as it is against philosophy, history and science, as if it could not bear the light of day."

REV. BALDWIN BROWN,

A Minister of the Congregational Church,

Recently gave utterance to the following: "The popular theology that countless myriads of human beings are brought into existence, generation after generation with the clear certainty that the vast mass of them must spend an undying existence in fearful anguish for want of saving faith in a gospel which many of them had no chance of hearing, is a picture too horrible for credulace. Belief in this terrible doctrine is no

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Why Am I a Heathen? The Rights of Healers.

By WONG CHIN FOO.

Men raised in a certain faith generally adhere to it, or drift into one of its cognates. Thus a heathen may wander from simple Confucianism into some form of Buddhism or Brahmanism, just as a Christian may tire of following the Golden Rule, and adopt some special sect—one more latitudinarian or ceremonious, according to the temper of his religious conscientiousness; but the latter continues still a Christian, though a pervert, while the heathen, in Christian parlance, is still a pagan.

The main element of all religion is the moral code controlling and regulating the relations and acts of individuals toward "God, neighbor and self." This intelligent "heathenism" was taught thousands of years before Christianity existed, or Jewry borrowed it. Heathenism has not lost or lessened it since.

Born and reared a heathen, I learned and practiced its moral and religious code, and acting therefrom I was useful to myself and many others. My conscience was clear, and my hopes as to future life was undimmed by distracting doubt. But when about seventeen, I was transferred to the midst of our showy Christian civilization, and at this impressive period of life Christianity presented itself to me at first under its most alluring aspects; kind Christian friends became particularly solicitous for my material and religious welfare, and I was only too willing to know the truth.

I had to take a good deal for granted as to the inspiration of the Bible, as is every Christian or non-Christian mind; and I even advanced so far under the spell of my would-be savior, that I seriously contemplated becoming the bearer of heavenly tidings to my "benighted" heathen people.

But before qualifying for the high mission, the Christian doctrine I would teach had to be learned, and here at the threshold I was bewildered by the multiplicity of Christian sects, each one claiming a monopoly of the only and narrow way to heaven.

I looked into Presbyterianism only to retreat suddenly from a belief in a merciless God who had long foreordained most of the helpless human race to an eternal hell. To preach such a doctrine to intelligent heathens would only raise in their minds doubts of my sanity, if they did not believe I was lying.

Then I dipped into Baptist doctrines, but found so many sects therein, of different "shells" warring over the merits of cold-water initiation, and the method and time of using it, that I became disgusted with their trivialities; and the question of close communion or not, only impressed me that some were very stingy and exclusive with their bit of bread and wine, and others a little less so.

Methodism struck me as a thunder-and-lightning religion—all profession and noise. You struck it, or it struck you, like a spasm—and so you "experienced" religion.

The Congregationalists deterred me with their starchiness and self-conscious true goodness, and their desire only for high-toned affiliation.

Unitarianism seemed all doubt, doubting even itself.

A number of other Protestant sects based on some novelty or eccentricity—like Quakerism—I found not worth a serious study by the non-Christian. But on one point this mass of Protestant dissension cordially agreed, and that was in a united hatred of Catholicism, the older form of Christianity. And Catholics returned with interest this animosity. It haughtily declared itself the only true church, outside of which there was no salvation—Protestants especially; that its chief prelate was the personal representative of God on earth, and that he was infallible. Here was religious unity, power and authority with a vengeance. But, in chorus, my solicitous Protestant friends beseeched me not to touch Catholicism, declaring it was worse than my heathenism—in which I agreed; but the same line of argument also convinced me that Protestantism stood in the same category.

In fact the more I studied Christianity in its various phases, and listened to the animadversions of one sect upon another, the more it all seemed to me "sounding brass and tinkling cymbals."

Disgusted with sectarianism, I turned to a simple study of the "inspired Bible" for enlightenment. The creation fable did not disturb me, nor the Eden incident; but some vague doubts did arise with the deluge and Noah's ark—it seemed a reflection on a just and merciful divinity. And I was not at all satisfied of the honesty and goodness of Jacob, or his family, or their descendants, or that there was any particular merit or reason for their being "chosen" of God, to

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To The Chairman of Senate Committee on Codes:
Albany, N. Y.

Sir: I beg to enclose herewith a statement to which I respectfully ask the attention of your Committee before they attempt to adopt any legislative measures in regard to the final passing of a Bill directed against the freedom and rights of the people of this State. I am a member and representative of the Spiritualists, who as a religious body have existed for the past 53 years. Beside possessing the natural gift of healing, I am a Doctor of Suggestive and Psycho Therapeutics with diploma granted by an institution regularly incorporated by charter from the State of New York authorized to grant certificates to graduates. I also have the honor to be a lawyer and a barrister though not now in practice and in view of the circumstances and my knowledge of the law relating to the matters named in the accompanying paper, I respectfully ask your Committee's careful consideration before they attempt to pass a Bill which by virtue of the Constitution of the U. S. A. would be null and void.

I am not a Christian Scientist. I am a member of the Spiritualist Church and on behalf of that church as a body and myself and other members thereof as Healers under the same faith or church and the same power by which healing was accomplished in the days of old by Christ and his apostles. I am a citizen of the U. S. A. and on behalf of my co-religionists respectfully submit that your committee is unauthorized and powerless to interfere with the religious beliefs and practices healing the sick, and other phases that have existed throughout the Bible times and which are today in full force as of old. I speak on behalf of the honest representatives and not for charlatans and impostors; for we as a body are ever ready to be rid of those barnacles that attach themselves to our good ship, trade upon the good name of our cause, and impose upon the credulity of the public to the detriment and injury of our Order.

Your Obedient Servant,
J. KNAPTON THOMPSON.To The Chairman of Senate Committee on Codes,
Albany, N. Y.

1. That under the Constitution of United States of America, (article 1 of amendment) it is stated (inter alia) as follows:

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof."

2. That in article XIV it is further stated (inter alia) "NO STATE shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States."

3. That in the commentaries on American Law by the late Hon. Chancellor James Kent, of the State of New York, it is set forth as follows:

"In a government having a written constitution, the constitution controls all laws. The law with us must first conform to the Federal Constitution, and then, to the constitution of its particular State. If it violates either it is so far void."

4. That said Chancellor Kent further states in his commentaries as follows:

"The free exercise and enjoyment of religious profession and worship may be considered as an absolute right recognized in our American Constitution and secured by law. The principle is generally announced in them without limitation."

5. That Spiritualism is a religion that has existed for more than half a century, and has a very large membership in U. S. A. which the census does not disclose.

6. That the religion of Spiritualism consists of the same worship as is disclosed in the accepted version of the Bible and the New Testament, and particularly embraces the various gifts mentioned in St. Paul's 1st Epistle to Corinthians 12 chapter verses 1 to 11.

7. That the gifts of healing and of prophesy (or in the language of the present day "Clairvoyance") are fully disclosed in the said statements of gifts which constitute a portion of the religion of Spiritualism.

8. That Spiritualists do not claim that all persons who may advertise themselves as clairvoyants or healers have such gifts.

9. That such gifts are only possible by Divine Sanction, and bestowed upon those that are worthy to receive and practise same.

10. That Spiritualists as a body and those of their members who may divinely possess any of the gifts named in article 6 hereof are exempt from any legis-

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ANNIVERSARY AT ALBANY, N. Y.

Dr. Louis H. Freedman,
Mrs. Maggie Waite.

The fifty-third Anniversary of Modern Spiritualism was celebrated by the independent Spiritualists of this city in Odd Fellow's hall March 31. The meeting was presided over by Edwin T. Doty. The Anniversary address was delivered by Dr. Louis H. Freedman, who has made a reputation in Australia, New Zealand and other places healing the sick. Dr. Freedman's address was on the methods of Spiritualism and the remarkable progress that had been made in it during the past year.

The features of the services were the tests by Mrs. Maggie Waite, of California. She requested that the audience write questions on slips of paper and send them to her. She answered about fifty questions. One questioner asked the oracle what her (the propounder's) grandfather had hidden in his cellar before his death. Mrs. Waite answered that the hidden property had been found and that it was a sum of money placed in an old oyster can. The party asking the question admitted that Mrs. Waite had told the truth. Numerous other questions about death, advice in business ventures, how to treat husbands, etc., were asked and answered without any delay or consultation with anyone.

The next demonstration was of Mrs. Waite's power as a medium. Several people recognized the names of dead relatives or friends by the descriptions given by Mrs. Waite.

The tests pleased the audience and after the seance was over many congratulated Mrs. Waite on her wonderful power.

—Press Knickerbocker Express.

Anniversary Work
IN
WASHINGTON D.C.

The Anniversary was observed March 31 in Washington city, under the auspices of the First Association of Spiritualists. Mrs. E. W. Williams in the morning and Mr. J. H. Altemus in the evening, were the chosen media to give messages and descriptions of spirit presences on this day and each acquitted themselves with honor to the cause, and credit to themselves.

The speaker of the day was Prof. W. F. Peck, of St. Louis, whose brilliant and profound discourses won him the strictest attention, and most enthusiastic encomiums. His reception at the close of the evening meeting—at which between five and six hundred were present—was a perfect ovation.

The invocation and benediction of the Anniversary evening service, were pronounced by Mrs. M. T. Longley. The solo singing by Mr. Altemus, also that of others, including the rendering of an original composition by Prof. Peck, the quartett singing, and violin selections, added much to the interest of the meeting.

Prof. Peck's lectures presented Spiritualism in its truest and fullest aspect; they dignified our cause, and proved the beauty and utility of mediumship, they were profound, logical, eloquent and pithy, and the same may be said of every lecture given by Prof. Peck in Washington during the five Sundays of March. All who have heard him—and they are numbered by hundreds—express regret at his leaving the city, and hope to welcome him again the coming season. He is one of the staunch, true and trustworthy representatives of Spiritualism that grace and bless our ranks. He

(Continued on page eight.)

An Easter Reverie.

CHARLES H. MUNDY.

"The spirit world around this world of sense
Floats like an atmosphere."—LONGFELLOW.

"O heart that never ceases to yearn,
O brimming tears that ne'er are dried,
The dead though they depart return
As though they had not died."—ANONYMOUS.

How sweet the thought, though lost to mortal sight,
Still linger near us our beloved dead!
Those whom we mourn, did we but know aright,
Have not to some far distant Heaven fled.

To wear a crown and golden harp-strings sweep,
And shout hosannas round a great white throne,
While we, with broken hearts, are left to weep
And tread Earth's weary pilgrimage alone.

Ah no! Constrained by love's enduring ties,
The soul, emerging from its mortal cell,
Finds here on earth its sweetest paradise,
Amid the forms and scenes it knows so well.

Though years have passed since my beloved died,
'Twere sacrifice to call her really dead.
This moment she is sitting by my side,
Upon my breast reclines the precious head.

Around my own her loving arm entwines,
She feels the pulses of my yearning heart;
Her thoughts suggest the tenor of these lines,
And to my words their sweetest sense impart.

Not dead! Not lost! Not even far away!
But here, dispensing love and life and light;
Filling with sweet companionship each day,
And watching o'er my slumbers every night.

Thou art sufficient faith! With thee what need
Of mind-enslaving church, or priest, or creed?
What loftier motive can the soul inspire
To noble thought and deed, and pure desire,
And kindle into flame its holy fire
Of love to God and man? Enough to know
That we may shape our lives for weal or woe;
That as we choose to live and leave them here
Thus, only thus, shall we resume them there;
That death, transfigured in thy light divine,
Now beams upon us with a smile benign;
And that, come weal or woe, where'er befall,
There's Hope and Immortality for all.

O, white Robed death! When from thy little sleep
I shall awake, and o'er my soul shall sweep
The new-born life, how will my spirit leap
As, one by one, beneath the wondrous light,
Its radiant glories burst upon my sight!
What rapturous greeting from the waiting band!
What clasping heart to heart and hand to hand!
What looks of love! What happenings supreme
To see again dear eyes so long unseen,
And hear our names in loving accents spoken
By lips that have at last their silence broken!

Till then lift we our weary burdens here,
Swift flees the night! The dawn shall soon appear.

A MESSAGE.

Written Through Mrs. F. A. PROSSER.

I would say to you beloved friends of
earth that I, Laura Bridgman, am with
you, and do rejoice that unto mortals I
may proclaim my freedom, and the re-
alities of this glorious experience, freed
from the bondage set upon me, that en-
trammelled the free expression of my
soul, which is in the physical.

I do rejoice that I am privileged to
be able to thus express myself unto you,
and glad to be able to tell you of the
larger, grander experiences awaiting you
when you too shall have been clothed
with immortality.

Oh it is glorious to be. Glorious to
see, to know, to be clothed with all
ones faculties, with no hampering dis-
abilities, and with all powers of mind
alert and keen. Able to work, to do,
to live, to be, as none may realize, until
they too shall be clothed with the im-
mortal raiment that knows neither rust
or decay, but endureth forever.

Oh! I do thank the bright angels of
light that made for me so much of
earth's pathway bright, and that filled
me with knowledge whereof the world
knew not; and I hourly bless all the Di-
vine forces that brought me on and up
through the darkness of physical inabil-
ity to a realization of infinite love.

It opened the windows of the soul and
let in the light of understanding con-
cerning Spiritual unfoldment, and made
glad the awakening of the soul freed
from the imperfect physical.

My home is bright and beautiful and
my soul is glad at all the wondrous

blessings heaped upon me. I do desire to
help you all to attain the glorious in-
heritance awaiting all those who labor
for the good. No matter how humble
your home in the material life may be,
yet shall your heavenly home be as one
set about with precious stones, when
earned by the grace of pure thought
and loving deeds.

Enough tonight, dear sister of earth.
Another time I will give you personal
messages, for those who knew me in
earth life.

Anniversary at Cleveland.

Our anniversary celebration of the
fifty-third year of Modern Spiritualism
was a success in every particular. Our
veteran president of the O. S. A., Thom-
as Black, outdid himself in arranging for
the occasion. All the Spiritual societies
united in one meeting. The following
speakers and mediums were present and
participated: Mrs. Geo. F. Price, Mr.
and Mrs. Carpenter. Mrs. Dr. Nellie C.
Mosier, Mr. A. J. Weaver of Maine, and
C. H. Figuers of Cleveland. Mrs. Zetta
Eise, of Collins had charge of the music,
which was of a very high order. Many
flowers and palms made the rostrum a
bower of beauty, and the best of feelings
prevailed among the people. All the
nearby towns were represented by vis-
itors. All were delighted with the meet-
ing, and each went home feeling that
it was good to have been there.

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Applegate, Calif.

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Dunkirk and Jamestown, N. Y., on the
Dunkirk, Allegheny Valley and Pittsburg
Railway. The camp season proper opens
July 12 and closes August 25, giving 45
days of public service. People begin to
arrive on the grounds May 1, and many
remain through the entire season and
until November. May, June and Septem-
ber and October are considered by the
residents to be the pleasantest months
of the year.

Cottages can be rented of almost any
size. Prices range from \$15 to \$150, ac-
cording to location, size and furnishings.
Rooms rent at from \$1.50 per week to
\$1.50 per day, according to location,
size and furnishings.

There are two hotels and several good
boarding houses on the ground, the Le-
olyn just outside the gates, the Iroquois
at the depot and Shady Side, Todd House
and Fern Island House near by. Rates
are from \$1 to \$2 per day, with reduc-
tions by the week.

We have two grocery stores, meat
market and vegetable supply store on
the grounds, and before and after camp,
the farmers bring in fresh vegetables
every day and fruits and berries in their
season.

During the 45 days of camp everyone
who stays on the grounds is compelled
to pay 10 cents daily or get a season
ticket for \$3.50, good for the entire
camp.

Lily Dale is an international money or-
der postoffice, which is presided over by
E. L. Griswold. He devotes his entire
time to the office and is careful and
painstaking, giving good satisfaction
and ensuring proper care of mail to busi-
ness people who depend upon the mails
to connect them with their business
while on a summer vacation.

Prices of eatables are about the same
as at other places. Wood is \$1.75 per
cord, stove length, kerosene and gaso-
line about the same as at other points.

The free meetings on the grounds daily
are conference at 10 a. m., lecture at 2
p. m., thought exchange in the evening.
Then entertainments and private lectures
and seances will take up every minute of
time.

What effect will the Pan-American have
on the camp? None can tell. We are di-
vided in our opinion. Some think it will
bring many people, make cottages scarce
and accommodations higher than usual.
Others think people will go to the expo-
sition instead of coming here. We do
not think there will be any decided ad-
vance in anything connected with the
camp. Only one or two cottage owners,
so far as we know, have raised the rent
of their cottages to any extent. One
person has raised the rent of his cottage
which rented for \$40 last year to \$100,
but no general advance is looked for,
and this cottage, if rented, will probably
be rented for about \$50.

We can not make any definite an-
nouncements as to accommodations and
rates to Buffalo. All kinds of rumors are
afloat. Some say we will have trains
every little while, and rates at from 50
cents to \$1.00 for the round trip. While
ours is only a guess, we think there will
be a morning and evening train in ad-
dition to our regular trains, and that
the rates will be from \$1 to \$1.50 for
the round trip.

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complexion and five two-cent stamps, and receive
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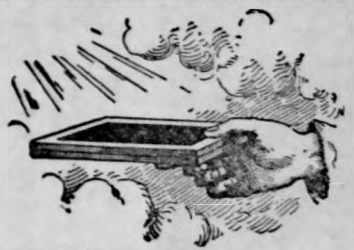
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contents, how and when it was made, and
how it is to be interpreted, than any other
book in the Line of Liberal Literature, it
also gives a brief history of the Canon, and
of other Bibles and Religions. Every one needs
it as a hand-book of definite knowledge of
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With Portrait of the Author.

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that ever came from the pen of Moses Hull.
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new light. Besides this, it contains a brief
sketch of what is known of the origin of the
books of the Bible. Ministers, doctors, law-
yers, judges, congressmen and senators read
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(Continued from Page 1.)

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In a discourse to the Young Men's Christian Association, of Paisley said: "The great, the wise, the mighty are not with us. * * * The best thought, the widest knowledge, and the deepest philosophy have discarded our church. They detest what they call the inhumanities of our creed. * * * They are big with a faith in the ultimate salvation of man—a faith that inspires them to toil, and shames our whining cant. And yet these men—the master-minds and imperial leaders among men—the Comptes, the Carlyles, the Goethes, the Emersons, the Humbolts, the Tyndalls and the Huxleys, if you will,—are called atheists among us, are pilloried in our Presbyterian orthodoxy as heretics before God and man. Why are such as these outside the pale of the Christian Church? Not that they are unfit, we own that, but we are unworthy of them, and by the mob force of our ignorant members have driven them out. They shun us because of our ignorant misconceptions and persistent misrepresentations of heaven, and man and God."

THE LATE PHILLIPS BROOKS, OF BOSTON,

The Eminent Bishop of the Episcopalian Church, In an article in the *Princeton Review*, of March 1879, on "The Pulpit and Modern Skepticism," says: "Doubts are thick around us in our congregations, and thicker still, outside in the world. "Skepticism is a very prevailing thing. It evidently cannot be shut up in any guarded class or classes. * * * Ideas change and develop in all sorts and conditions of men; the occupants of pulpits have their doubts and disbeliefs as well as others. * * * A large acquaintance with clerical life has led me to think that almost any company of clergymen, talking freely to each other, will express opinions which would greatly surprise, and at the same time greatly relieve the congregations who ordinarily listen to these ministers. * * * How many men in the ministry today believe in the doctrine of verbal inspiration which our fathers held, and how many of us have frankly told the people that we do not believe it? * * * How many of us hold that everlasting punishment of the wicked is a clear and certain truth of revelation? But how many of us who do not have ever said a word? * * * There must be no lines of orthodoxy inside the lines of truth. Men find that you are playing with them, and will not believe you, even when you are in earnest. * * * The minister who tries to make people believe that which he questions, in order to keep them from questioning what he believes, knows very little about the certain workings of the human heart, and has no real faith in truth itself. I think a great many teachers and parents are now in just this condition. It is a most dangerous experiment."

ARTHUR PENDHYN STANLEY, D. D.,

Dean of Westminster,

An eminent and eloquent preacher in the English Episcopal Church, in addressing the Episcopal clergy of New England said: "The crude notions which prevailed twenty years ago on the subject of Bible inspiration have been so completely abandoned as to be hardly anywhere maintained by theological scholars. * * * The doctrine of the atonement will never again appear in the crude form, common both in Protestant and Catholic churches in former times. A more merciful view of future punishment and of a hope of a universal restitution have been gradually advancing, and the darker view gradually receding. * * * The question of miracles has reached this point—that no one would make them the chief or sole basis of the evidence of religious truth. * * * I am persuaded that what is called Liberal Theology is the backbone of the Church of England, and will be found to be the backbone of its daughter church in America."

Speaking of the New York pulpit he said: "When the Apostles declared, and when we after them declared that we must obey God rather than man, it was not the repudiation of the laws of rulers or magistrates; it was then the assertion of its supremacy of conscience against the authority of a Sanhedrin of priests and scribes, as it still may be against the authority of a Pontif, a Synod, or a Council. * * * It is this doctrine also of the superiority of the Spiritual nature of man above his physical frame which, as it is our safeguard against the materialism of the scientific lecture room, is also our safeguard against the materialism of the altar and the sacrists. Such a materialism has prevailed many ages and minds."

"When for a thousand years the Christian church believed that eternal weal or woe of human beings depended on the immersion of the human body, of sprinkling the forehead in a baptism of water; when the generation of nations in the middle ages, or even in the seventeenth century, was supposed to depend on the possession of a dead bone, or a fragment of wood; when Dodwell maintained that the soul was mortal, and that none but bishops had the power of giving in 'the Divine immortalizing spirit;' when a celebrated English divine maintained, some fifty years ago, that the ordinary means by which a human being acquired immortality was by physically partaking of the bread

and wine of the Eucharist—these were all so many attempts to sink the spiritual in the material, to resolve the spirit of man into the material particles of meat and drink, of inanimate substance, and of things that perish with the using. * * * Whenever, whether in Catholic or Protestant, in heathen or Christian lands, the irrational, the magical, the inanimate, gives place to the reasonable, the holy and the living service of the human soul to God—there, from the rising of the sun to the going down of the same, the pure sacrifice, the true incense is offered, by which alone man can hope to prevail with his Maker."

Extracts from a Sermon by

HENRY WARD BEECHER.

To the foregoing may be added the testimony of that distinguished representative of the church, Henry Ward Beecher. In a sermon preached in Brooklyn, May 19, 1878, he says: "There is a growing impression among eminent private thinkers throughout our community that Christianity is losing its hold upon men, and that the church is a waning power. The discourses which are preached concerning doubt and infidelity show this. It has come to be a common thing for men to say that the present is an age of infidelity. * * * In the first place, and upon a general view, I think there can be no doubt that the drift of educated thought in science, in art and in philosophy, is away from church life; and if true religion and church life are identical, then I think it must be admitted that the educated thought of the globe today tends away from religion."

"The church and its ordinances no longer hold the respect and veneration which once were held in regard to them. That there are hundreds, thousands, millions who look upon the church with affection, veneration, and superstition even, cannot be denied; but that these feelings are passing away from the distinctly educated classes of Christendom, I suppose no one who has made himself acquainted with the facts would care to deny."

"It is denied that the church is a divine institution in any other sense than that in which an association for education is a divine institution, or in any other sense than that which any association of men for a worthy purpose, in an accordance with their nature and their laws of men, is divine. The rigor of belief in regard to the mechanical form of the church and of its services is undergoing a very great change everywhere; and this change is manifested by those who protest against it, and who are attempting to screw up the whole machinery of the old system, and who are thus indicating their consciousness of this descent as much as those who utter this descent in so many words."

"Besides, a great change has undoubtedly come into the Protestant world on the subject of the Bible, as to the meaning of inspiration, as to what it is and what it is not, with the natural sequences of one or the other theory; as to whether man was simply a channel through which God, as it were, injected into his writings his thoughts; as to whether every word and every letter in the Word was divinely directed and inspired; as to whether the inspiration runs through translations as well as through the original; as to whether inspiration was of the age and of the church, or whether the minds of all men who were in sympathy with God were inspired; as to whether, therefore, the penman did not more than express the average results of the inspiration of the race. These are some of the questions which have arisen. The question of inspiration is not narrow, positive or settled, but it is wandering, uncertain, doubtful in the minds of the multitude."

"The scope of meaning of miracles in connection with the word of God have undergone a most searching investigation; and a vast dissent and variation of opinion exists even in the authority of the declarations of God's word in the presence of a just reason and authentic moral sense. In other words, it is a question whether the word of God determines what we shall think, or what our ideas shall be in such a sense as that when any doubt comes up our moral sense shall not be the tribunal which shall interpret the Scripture; whether all Christian teaching does not, in the last estate, come for audience and adjudication before the court of the reasonable moral consciousness in an intelligent age."

"A change is going on with respect to the faith of men, in regard to many fundamental points of religious truth, and in regard to the whole system of educative influences that springs up out of these. The Roman church discerns it, with that clearness of vision which it has had in every age. Protestants recognize it—those who dread it, and those who like it."

"A great many lawyers, physicians, teachers, scientific men, sit for various reasons, under instruction—some because they feel a want of reverence and worship, some because their social relationship makes it convenient for them; and some because they are bringing up families, and they think it is a good thing for the children to start in this way; and some because it is respectable, fashionable and profitable; but, whatever the cause may be, our churches are filled with men who are very much at sea in regard to their religious beliefs."

"The pulpit is not any longer the chief instructor. Thousands of magazines, great numbers of periodicals of various kinds, are carrying that science dealt only with matter, and not with moral questions and this was used as an argument defensible of the Bible; but every year science is more and more driving up its tunnel under the foundations of moral questions, of questions relating to the structure of man, the nature or moral sense, the range of thought, responsibility and non-responsibility, and the social relations that exist among religious men, and that serve to influence religious-minded men. All these matters are becoming topics of scientific investigation."

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WHY AM I A HEATHEN?

(Continued from Page 1.)

the detriment of the rest of mankind; for they so appreciated God's patronage that on every occasion they ran after other gods and had a special idolatry for the "golden calf," to which some Christians allege they are still devoted. That God, failing to make something out of this stiff-necked race, concluded to send his son to redeem a few of them, and a few of the long-neglected Gentiles, is not strikingly impressive to the heathen.

It may be flattering to the Christian to know it required the crucifixion of God to save him, and that nothing else would do it; but it opens up a series of inferences that makes the idea more and more incomprehensible; and more and more inconsistent with a will, purpose, wisdom and justice thoroughly divine.

But when I got to the new dispensation, with its sin-forgiving business, I figuratively "went to pieces" on Christianity. The idea that, however wicked the sinner, he had the same chance of salvation "through the blood of the lamb," as the most God-fearing—in fact, that the eleventh-hour man was entitled to the same heavenly compensation as the one who had labored in God's vineyard from the first hour, all was preposterous. It was not justice, and God is justice.

Applying this dogma, I began to think of my own prospects on the other side of Jordan. Suppose Dennis Kearney, the California sand lotter should slip in and meet me there, would he not be likely to forget his heavenly song and howl once more: "The Chinese must go!" and organize a heavenly crusade to have me and others immediately cast out into the other place?

And then the murderers, cut-throats and thieves whose very souls had become thoroughly impregnated with their life-long crime—these were to become "pure as new-born babes" all within a few short hours of a death preparation—while I, the good heathen (supposing the case), who had done naught but good to my fellow heathen, who had spent most of my hard earnings regularly in feeding the hungry and clothing the naked, and succoring the distressed, and had died of yellow fever, contracted from a deserted fellow-being stricken with the disease, whom no Christian would nurse, I was unmercifully consigned to hell's everlasting fire, simply because I had not heard of the glorious saving power of the Lord Jesus, or because the construction of my brain would not permit me to believe in the peculiar redeeming power of Christ?

But then, it was gently insinuated: "O, no! You heathen who had not heard of Christ will not be punished quite so severely when you die as those 'who heard the gospel and believed it not.'"

The more I read the Bible the more afraid I was to become a Christian. The idea of going into daily or hourly contact with cold-blooded murderers, cut-throats, and other human scourges, who had had but a few minutes of repentance before roaming around heaven, was abhorrent. And suppose to this horde of shrewd "civilized" criminals should be added the thugs of India, the pirates of China, the slaves, the cannibals, et al. Well this was enough to shock and dismay any mild, decent soul not schooled in eccentric Christianity.

It is not only because I want to be honest, and to be sure of a heavenly home, that I choose to sign myself "Your Heathen," but because I want to be as happy as I can, in order to live longer; and I believe I can live longer here by being sincere and practical in my faith.

In the first place, my faith does not teach me predestination, nor that my life is what the gods have long foreordained, but is what I make it myself; and naturally much of this depends on the way I live.

Unlike Christianity, "our church" is not eager for converts; but, like Free Masonry, we think our religious doctrine strong enough to attract the seekers after light and truth to offer themselves without urging, or proselyting efforts. It pre-eminently teaches me to mind my own business, to be contented with what I have, to possess a mind that is tranquil, and a body at ease at all times—in a word, it says: "Whatsoever ye would not that others should do unto you, do you not even so unto them." We believe that if we are not able to do anybody any good, we should do nothing at all to harm them. This is better than the restless Christian doctrine of ceaseless action. Idleness is no wrong when actions fail to bring forth fruit meritorious. It is these fruitless trials of one thing and another that produces so much trouble and misery in Christian society.

If my shoe factory employs 500 men, and gives me an annual profit of \$10,000, why should I substitute therein machinery by the use of which I need only 100 men, thus not only throwing 400 contented, industrious men into misery, but making myself more miserable by heavier responsibilities, with possibly less profit? We heathen believe in the happiness of a common humanity, while the Christian's only practical belief appears to be money making (golden calf worshiping); and there is more money to be made by being "in the swim" as a Christian than by being a heathen. Even a Christian minister makes more money in one year than a heathen banker in two. I do not blame them for their money-making, but for their way of making it.

How many eminent Christian preachers sincerely believe in all the mysteries they preach? And yet it is policy to be apparently in earnest; in fact, some are in real earnest rather from the force of habit than otherwise—like a Bowery auctioneer who, to make trade, provides customers too—to keep up the appearance of rushing business. The more converts made, the more profit to the church, and the more wealth in the pocket of the dominie.

How would the hundreds of thousands of these Christian ministers in the United States make their living if they did not bulldoze it out of the credulous by making the "pews" believe what the pulpit does not?

Nor do we heathens believe in a machine way of doing good. If we find a man starving in the streets, we do not wait until we find the overseer of the poor, nor for the unwinding of other civilized red tape before relieving the man's hunger. If a heathen sees a man fall from a tree top, and seriously injure himself, he does not first run to a hospital for an ambulance, nor does the ambulance man first want to know what precinct the injured man belongs to; but forthwith he is cared for and taken to the nearest shelter for other needed treatment, and when the danger is over, then red tape may come in—the Christian machinery.

If we do anything charitable we do not advertise it like the Christian, nor suppress meritorious acts of others, to humor our vanity or gratify our spleen. An instance of this was conspicuous during the Memphis yellow fever epidemic a few years ago and when the Chinese were virtually persecuted all over the United States. Chinese merchants in China donated \$40,000 at that time to the relief of plague-stricken Memphis, but the Christians quietly swallowed the sweet morsel without even a "thank you." But they did advertise it, heavily and strongly, all over the world, when they paid \$137,000 to the Chinese Government as petty compensation for the massacre of 23 Chinamen by civilized American Christians, and for robbing these and other poor heathen of their earthly possessions.

In matters of charity Christians invariably let their right hand know what their left hand is doing, and cry out from the house tops. The heathen is too dignified for such childish vainness. Of course we decline to admit all the advantages of our boasted civilization, or that the white race is the only civilized one. Its civilization is borrowed, and shaped from our older form.

(Concluded next issue.)

THE RIGHTS OF HEALERS.

(Continued From First Page.)

lative interference by virtue of articles 1, 2, 3 and 4 of this statement.

11. That Spiritualists as a body respectfully submit that your Honorable Committee might secure the object sought to be attained by the present bill by making it a penal offense for any person practicing any of said gifts who has not been known as an established member of such religion for a specified period.

12. That in the case of healing in particular the objects of the bill might be further secured by requiring those who have not been known as members of Spiritualistic religion to produce a certificate or diploma of efficiency in Psycho Therapeutics granted by a College or Institute duly incorporated by and under the laws of the State of New York.

The above presentation has special reference to the bill of Senator Wagner and to the bill that was introduced against Christian Scientists et al under the control of Chairman Henry of the Senate Committee.

J. KNAPTON THOMPSON,
Dr. of Psycho Therapeutics.

New York, March 6, 1901.

The above letter was received and signed for by Senator Malby on March 7, 1901 as evidenced by the registered letter return receipt.

Subsequent to the dispatch of my letter and its receipt by Senator Malby, viz.: on March 8, a case was heard in the Court of Appeals in Albany before Justice O'Brien said (inter alia):

"We think the Statute is void, for the further reason that it is in conflict with the Federal Constitution."

Chief Judge Parker also stated (inter alia) that a Statute is law which the courts must administer unless it violates the Federal or State Constitutions in which case it is void."

Hon. Judge C. Z. Lincoln a member of the Statutory Revision Commission and ex-legal adviser to the Governors of the State has also confirmed my arguments and statements to the Senate Committee in one of his statements as follows:

"The free exercise and enjoyment of religious profession and worship without discrimination or preference shall forever be allowed in this State to all mankind."

Therefore on all points taken in my arguments I am confirmed by the highest authority, viz.: the Court of Appeals.

As these points of argument concern Spiritualists as a religious body in every state in the union it is desirable to publish these facts for the general welfare of Spiritualists throughout the United States; so that they may thereby see they are forever protected against malicious interference by any political or other organizations.

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The Liberal and Spiritualist Press, in noticing the fourth edition, said in substance: "We are in receipt of the fourth edition of 'Mediumship,' by W. H. Bach. The fact that it is in its fourth edition is sufficient proof of its value. Every person who is interested in these topics should have a copy, and we believe it is destined to pass through many more editions." Two more editions have been sold since this was written.

It contains a fine half-tone portrait of the author and is sent, post paid, paper cover, 25 cents; cloth 50 cents.

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LILY DALE, N. Y. APRIL 15, 1901.

51

is the number of this issue of THE SUNFLOWER. If the same number is on the colored address slip, it indicates that your subscription expires with this issue and you should send in a renewal if you wish to receive the paper without missing an issue.

THE FIFTY-THIRD ANNIVERSARY.

The fifty-third anniversary of Modern Spiritualism was appropriately celebrated all over the United States and also in foreign countries. As it fell on Easter Sunday, it made the occasion a little more attractive as that day has great meaning for some people outside of the class who look at it simply from a religious standpoint.

After three years more than a half century, what have the Spiritualists done to make the line of thought they advocate more prominent? Can we not, with a desire for the betterment of the cause we represent, look around us and ask if more can not be done in a coming year? Many of our societies have gone down, most all are in a dilapidated financial condition, and in many places where flourishing societies once existed no meetings are now held.

On the other hand, the principles advocated by Spiritualists have been adopted by many classes of people; the pulpits have taken them to themselves and the old ideas have slowly passed away until today, few preachers preach, and none believe the old doctrines of damnation.

Spiritualists, wake up! Don't let the churches steal all of your thunder. You know they have taken the credit of every reform that has been forced upon them. They have fought it until it was all ready to be a success, then have jumped in at the last minute and said proudly, "See what we have done."

Spiritualism stands today upon a peculiar platform. Among our ranks have been some who were not what they should be. There are and have been frauds, and no Spiritualist or medium living will deny it. But we have taken the subject up in such a manner that we have led the people to believe we were all frauds and the consequence has been a more rapid exodus to the liberal churches.

While in the coming year we should weed out the charlatans, we should do it in a manner that will not react to the detriment of ourselves, and we should strive to make our public meetings such that they will attract and hold the best class of people. Only by this means can we expect to make any progress in the years to come as a separate ism.

Many people, among them some of the most prominent in the ranks, believe that the time will come, and not far distant, that, as a separate ism, we will cease to exist. Such will not be the case if we hold up our end. In the new year coming to us, let all unite with that object in view.

RESTRICTIVE LAWS.

The battles have now been fought and in some places Spiritualism has been vanquished, and in some places it has gained the day. Some laws have been put on the statute books that will discriminate against us, some have failed to pass, but all have been so amended that they are hardly recognizable.

What has been gained or lost in the transaction?

In our humble opinion, the freethought

movement, in which we include all classes that have been legislated against, has gained a decided victory. "How can that be," asks one, "if laws have been passed?"

It can be in just this way. While we have not succeeded in preventing the enactment of such laws, we have united in a protest that shows the lawmakers of the country that there is a strong and decided party who do not propose to sit idly by and allow the extremists of medicine and religion to dictate their policy to them.

In an early editorial on this subject we said that "a state had no more right to say who should treat us when sick, than to say who should cook our breakfast when we were hungry." That statement was borne out by no less a personage than Judge Lincoln of the Statutory Revision committee of the state of New York and legal adviser to at least three of its governors. An article in this issue of THE SUNFLOWER, although a trifle late, also bears it out.

Vaccination was completely routed in Utah, Washington failed to pass a medical law over the Governor's veto. New York state had its law so amended that even Moses Hull said he did not care if it passed or not and the author withdrew it because "such an opposition developed."

These straws show which way the wind blows. A few years ago these committees did not consider the opposition was worthy of a hearing. In the present instance they stated that after amended there would again be an opportunity for those opposing the measure to be heard. Letters which we received from prominent representatives stated that there was no chance for the law to be passed, and the Governor as much as said that he would veto such a measure if it came before him.

Thus the power of the people outside the ranks of orthodox medicine, as well as religion, are having their day, and we can soon look for such legislation to be a thing of the past. But we must watch and be on our guard continually.

WHY AM I A HEATHEN?

On page 1 will be found an article by a Chinaman, Wong Chin Foo, on the above topic. Having been born a heathen, raised in the religion of Confucius until 17 years of age and then thrown into Christian surroundings, it gave him an opportunity of knowing the ins and outs of each system. He continued a heathen because he could not understand the confusing differentiations made by Christians, neither could he harmonize the conflicting statements found among them, with his ideal of religion.

Heathens have taught Christians some exceedingly good lessons, the only trouble being that the Christians in most cases are too conceited to take the lesson home to themselves.

All should read that article. It is a plain statement by one who stands in a position to know whereof he speaks, and it will do good. Read it and then hand it to your orthodox neighbor and ask him to read it.

THE BIRTHDAY EDITION OF THE BANNER OF LIGHT.

One of the finest productions of the Spiritualist press is the current issue of the *Banner of Light*, which is their forty-fourth birthday number. It is neatly printed, has a fine cover and contains a symposium of articles embracing much that is of interest to the people at large. Many of the older workers among the Spiritualists have articles in the number, and pictures of several of the prominent ones lend a pleasing effect to the pages. Among these is an article by and portrait of Andrew Jackson Davis.

We offer our congratulations to our good brothers and sisters of the *Banner* on the attainment of so many years of faithful service and wish them many happy returns of the day. The *Banner* has done a good work. It has seen a variety of issues brought before the people, and has steadily maintained all that they considered proper and right. Possibly in some cases they have erred, but who has not?

If you want a paper that will carry you back forty-four years, then lead you through the changing kaleidoscope of that time up to the present and take a glance into the future, send 10 cents to the *Banner of Light*, 206 Dartmouth St., Boston, Mass., and secure a copy of this special issue.

The Twentieth Century Physician

is the title of a new pamphlet by C. W. Close, containing a brief explanation of what the mental treatment is, and what it accomplishes, also a short explanation of the nature and scope of the Success Treatment, together with evidence showing the practical utility of the mental healing methods. It is a book that should be read by all who seek health and prosperity. Paper, 16 octavo pages, illustrated cover. Postpaid for 2c stamp. Address: C. W. CLOSE, S. F., 124 Birch St., Bangor, Me.

Anniversary of Spiritualism at Buffalo.

A very beautiful celebration of the 53d anniversary of Modern Spiritualism, or Spiritualists' Easter, was celebrated on April 7, (Easter Sunday) at Mrs. Cook's 58 Thomas street, Buffalo, N. Y., by the Queen City Spiritual Society.

In the afternoon Mr. Hulbert spoke quite becoming to the occasion, and Mr. Johnson gave psychometric readings. At 6 o'clock supper was served, and by 8 o'clock the little cottage was crowded as never before. Mrs. Smith from North street, gave tests to any and everybody. At 8:30 the regular services commenced by singing, then Miss Taylor gave a beautiful invocation by her enlightened Spirit guides. After that the speaker of the evening, Mr. C. Hagen was introduced and took for his text, "Modern Spiritualism." In his discourse he proved by the phenomena of Modern Spiritualism, the greater powers of the spirit world over the manifestations as recorded in the Bible; the superiority of the present phenomena over the phenomena recorded in the Bible. He compared Modern Spiritualism with an up-to-date modern dwelling place, having all modern improvements, and appealed to his listeners to use common sense reason and dwell in such modern dwelling instead of in an old tumble-down shanty called Christianity. He proved that Modern Spiritualism did give to us the same "wonders and miracles" performed by Jesus of Nazareth and his Apostles, and therefore asserts that we all could and should be Christs, and should develop our Spiritual power to perform just such wonders and miracles as were recorded in the Bible. He appealed finally, to let this Spiritual Easter be a real Spiritual Easter to all present by making up their minds to resurrect their spirituality out of their materiality as much as possible, and ever be guided by the Christ principle in their every day life.

Then the famous bird imitator, Mr. Pinkel, gave two pieces of his marvelous power in whistling. Miss Taylor was again called upon to make a short speech, and her spirit guides responded at once in such a way that it was a delight to listen to her flow of beautiful, grand thoughts expressed in well chosen words and sentences. Thereafter Mr. Johnson gave a number of psychometric readings, and toward midnight all went home delighted with the Spiritual Easter feast each had partaken of.

It was a gathering full of harmony and friendship, and will be long remembered by all, and the good thoughts sown will take root in the hearts of all who listened, and thereby be a benefit to all. May each and every coming Easter Anniversary of Modern Spiritualism be proof of further progress in the development of the spirituality of humanity.

C. H.

TEN YEARS LIMIT.

Churchmen see the truth occasionally. The editor of the *Christian Advocate* smells danger from afar. Hear him:

"In spite of all that has been done, the Sabbath is less and less regarded. We have made so many statements concerning this subject, illustrating it in various ways, it seems we are in danger of harping on one string, and will now content ourselves with affirming, if things go on at the same rate, in less than ten years the American Sabbath will hardly be recognizable in the cities; but the Chicago and San Francisco type will become universal. For with all the cities giving up the Sabbath practically as a holy day and consenting to its being turned into a holiday, the rural districts will not long retain much respect for it."

That is just what should be done. Make a holiday instead of a holy day of Sunday—not the Sabbath, for only the Jews and a few unpopular sects pretend to observe that day, which is our Saturday.

Let the people rest, enjoy the felicity of home, wander in the woods or green fields if they desire, commune with Nature in any form they please, or attend social parties, churches or theaters; shut up workshops and all places of business, and especially saloons; but be sure to leave the reading room wide open, and the morals of the world will be a greater gainer than by the foolish attempt to preserve a Puritan Sunday. Mark that Mr. *Christian Advocate*.—*Progressive Thinker*.

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We fill orders for all Books reviewed in this column.

RATIONAL MEMORY TRAINING.

by B. F. Austin, is a recent publication by the Austin Publishing Co., of Toronto, Can. It consists of a series of articles on Memory, its practical value, phenomenal powers, physiological basis, the laws which govern it, and the method of improving it. It gives a series of helps for memorizing figures, lists of words and literature of any kind, languages, etc. 164 pages; price 30 cents.

THE PSYCHIC DIGEST AND OCCULT REVIEW OF REVIEWS

comes to us with a new colored cover. Psychology, Mental Science and Healing, Metaphysics, Hypnotism, Dreams and Visions, Telepathy, Psychometry and Clairvoyance, Psychism and Psychic Phenomena, Spiritism and Theosophy, Occultism, Astrology, Palmistry, Phrenology, and questions and answers make a very readable book. Published by the Psychic Digest Co., 79-81 N. 3 St., Columbus, O. \$1.00 per year, 10c a copy.

THE POLITICAL ECONOMY OF HUMANISM

is the title of a book just issued from the press of Lee & Shepherd. Its author, Henry Wood, has taken up the question from a most rational point of view and has given the subject a careful handling, taking a broad view of both sides of the question. He discusses the law of supply and demand, competition, co-operation, labor and production. The growth of monopolies both of labor and capital, the abuses and uses of the corporate system and the uses and abuses of labor organizations.

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SEE WHAT THEY SAY:

APPOS, SANTA CRUZ CO., CAL.—Dr. J. S. Loucks, I will for your own good and the good of humanity, try and give you a truthful statement of my case, chronic catarrh of the bladder and Bright's disease of the kidney and diabetes, and a general weakness and exhaustion of 12 years standing, for which I had employed six different and best magnetic doctors, and paid out two (\$200) hundred dollars for electric belts and batteries and kidney pads, and I had employed some of the best doctors in the United States, and when you commenced doctoring me, I was worse off than I had ever been. The ulcers in the neck of the bladder had eaten through into my bowels, and also through outwardly in two more places, and the water would pass off through each place instead of passing through the natural passage, and every time it did it nearly killed me, and no language can tell what I suffered, and I can't express my gratitude for you and your band for curing me. For I feel that I am entirely cured, and you have done it under the most unfavorable circumstances, for I had to work when I should have been in bed, and truly, I am your everlasting friend and well-wisher. J. F. WINTERS.
Mrs. E. M. Strozier of Willis, Texas, in her letter, August, says:
"Last September I wrote to you after I had tried two eminent physicians. They both told me I would have to undergo an operation, but I wrote to you and took two months' treatment and got entirely well. Thanks to your skillful treatment and cure."
CASTINE, MAINE.—Dr. J. S. Loucks, My Dear Sir: You must be surprised at the number of letters from this place and Castine. It all comes through my daughter-in-law and myself. She had undergone two operations and had given up to die. By impression I advised her to try you, after a great deal of persuasion, she consented, and today she is a picture of health. You can have no better add in Castine. Sincerely Yours,
S. D. GRAY.
Postmaster at Harborside, Maine.

March 1, 1901.
After trying others with no relief, give us a trial. We cure after all others have failed, as our patients have found true. DR. J. S. LOUCKS.



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Money and coinage have a careful consideration, the growth of railroads and the obligations of employer and employee. In the chapter on "Can capital and labor be harmonized?" he says: "Capitalists and laborers mingle in all degrees. Many highly successful employers work more hours than any of their employees." He takes the position that they are interdependent and therefore all differences are objectionable and detrimental to the interest of both.

It is a valuable little work. Every student of political economy should read it and profit by its contents. 316 pages; cloth, \$1.25; paper 50c.

PSYCHO-PALMISTRY KEY.

by Blanca de Ovies, is a recent and exhaustive publication upon the subject of palmistry that has recently taken great strides forward. The author concludes that there is a sort of close connection between the lines of the hand, foot and head with the psyche or soul principle and marks the principle by illustrating the varied lines on the hands of about one hundred people.

The Palmistry of the Bible is given a thorough exposition and the book takes up many things calculated, if followed by the people, to make matters easier for the world.

To the student as well as to the practical palmist there is much of interest. It is interesting to note the differences of lines and shapes as represented in the illustrations. That they are true representations of the hands, is a fact that can be proven, and the varieties shown include every known type of character.

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This department is conducted to assist our public workers to keep in touch with each other and with the people. Send us notice of your engagements or any other items of interest. Secretaries of societies are requested to send short reports of their work. Full name and address must accompany every article intended for publication.

CORRESPONDENTS will please remember that THE SUNFLOWER goes to press and is mailed the day it is dated. In order to ensure insertion communications should reach us two days in advance and if of any length, earlier than that.

H. Somner Shagren has removed from Indian River, Mich., to San Francisco, Cal. Address him at Lock Box 2152.

Will J. Erwood is at present engaged at LaCrosse, Wis. He may make a trip east this summer. If so he should be kept busily engaged. He can be addressed 87 Summit Ave., St. Paul, Minn.

Oscar A. Edgerly occupied the rostrum of the First Church of Spiritual Unity at St. Louis during W. F. Peck's engagement in Washington. Both societies speak very highly of the talents of these worthy gentlemen.

The Spiritualists of Rochester, N. Y. celebrated the Anniversary with meetings March 31. Mr. Hahnel gave some violin selections; Mr. Baily the piano; Mrs. Frick and Miss Hahnel, vocal. Mrs. Bingham and Mrs. Barton were the speakers.

Mr. Pool, so claims the Advocate, of Baton Rouge, La., performed the first experiment in hypnotizing by telephoning recently. The Advocate is mistaken. That experiment has been done many times. We believe the first experiment, under the supervision of a committee, was in Hartford, Conn., over a year ago.

E. J. Chase, 241 Eagle St., Buffalo, N. Y., writes: "I wish to extend through your valuable paper to your many subscribers an invitation to attend the meetings held at Union Bank Hall, corner of Main and Mohawk Streets, every Sunday at 2:30 and 7:30 p. m. Mr. Chas. S. Hurlbert is lecturer for us and is pleasing packed houses every meeting. Mrs. C. Lewis Chase is still at her good work as test medium."

Mrs. Chase and myself expect to do quite a good deal of traveling this fall doing our work for any society needing our help; write for terms.

The Spiritualist Society of Galveston, Texas, held appropriate Anniversary exercises. March 29 a bazar and reception were held followed in the evening by the tableaux, "The Pageant of Life." March 30 the Bazar was continued and the children presented a play which had been arranged by John W. Ring, "The Modern Goddess of Liberty." Sunday the Anniversary address was given by Mr. Ring. The proceeds were quite a sum and went into the "Temple fund."

The following speakers have been announced for Cassadaga Campmeeting this summer: W. M. Lockwood, Moses Hull, Mattie E. Hull, Lyman C. Howe, J. Clegg Wright, Cora L. V. Richmond, B. F. Austin, Thomas Grimshaw, Dr. Montague. Miss Margaret Gaule will be the platform test medium and George H. Brooks, chairman. The Northwestern Band will furnish music. The committee announce that they are also corresponding with Miss Gail Laughlin, Rev. Morgan Wood, Miss Lizzie Harlow, J. F. Wiggins and John J. Lentz.

It seems that some of the good people of a certain city do not feel satisfied with a report of the recent mass convention held there. We make such reports from the matter that is sent us. We can not take the time and trouble to send to every city that sends us a report to verify its statements, especially when it involves an account of a meeting that is presumably correct in all cases. Occasionally this is not the case, but the publisher can not be held responsible for any such delinquency. Every person and society has a right to send reports of any event, and full consideration is always given it in making the report. Many times a hand bill is all that is sent. We make a report from this handbill, and when we have followed it, think we have done the best we know how in making a fair report. To correct these we can not use anything of a personal character. The members and officers of several societies in that city are personal friends, and we would not wilfully do anything detrimental to them as individuals or members of society. Simply this. If you want correct reports, do not wait for someone else to write them. Send in one yourself and then you will know it is correct, according to your ideas.

DEN WHITE.

Mrs. Helen White, wife of F. Corden White, dropped dead from heart trouble Sunday morning, April 14th, at 10:45. She had been in her usual health and was sweeping up her room when the summons came. They were stopping at 161 Whitney place, Buffalo. As all the information we have was contained in a telephone message sent less than an hour after her death, no particulars can be given. Mr. White will have the sincere sympathy of all in his affliction.

THE REV. DR. MILBURN

Speaks Plainly in a Farewell Sermon.

Rev. Joseph A. Milburn severed his pastorate with the Second Presbyterian church of Indianapolis last week, and in the course of his farewell address said:

"Others there are that believe in a religion of good deeds, of services, they believe in helping the poor, those who are unfortunate and weary and tired and worn, they believe in religion that goes out in the various forms of charity in this community, but they do not know much about the religion that is to be found only in the azure, the empyrean. There is a religion that is far above the senses, far above the intellect, far above the conscience, and that is the religion that Jesus of Nazareth brought to this world and proclaimed when he said, 'God is a spirit and He must be worshiped in spirit and in truth.' You must rise above the body, you must rise above the poor circumscribed forms of thought into all the fullness of the white light of the Fatherhood, the religion of the spirit. And how many are hungry for it? And they are not finding it in the church of these days, and, therefore, we find them wandering away."

They are forming churches by themselves or organizations that are somewhat analogous to the church. They are forming a sect called Spiritualists. You can't laugh at spiritism. Only shallow people laugh at spiritism. Only ignorant people laugh at spiritism. The thoughtful man no longer laughs at the spirits. That man is reaching for a truth beyond the truth that he can find within the boundaries of the visible church.

So also they are going off after theosophy. What does theosophy mean? It simply means man's search after the infinite, man's search after the great, shoreless, boundless heart of God, it means that man will never be satisfied with a part, he will only be satisfied with the great whole and with the great totality of the Father's life, and of the Father's love. And so they have gone off and founded that sect called Christian Scientists. Why? Because the Christian Scientists, whatever their theory may be in regard to the healing of the body, whether it be right or whether it be wrong, have found a great spiritual secret, they have found the secret of the heart's rest, the secret of the heart's repose, and they have wandered from the church because while they have been seeking the kernel, the church has given them husks, and we must rise, and I want this church to rise and I hope you will call a pastor who is a man of God.

"I am sorry I have not led you on towards that higher life more effectively than I have, but I hope and I pray that, whoever your pastor may be, he may be a man of conviction, a man who beholds God and who communes with God, and I want this people to be a praying people. I want you to believe that there are moments when the clouds are separated, and when you can behold your Father face to face and eye to eye. I want you to believe in the beatific vision, that there is such a thing as the soul, your soul and the soul of the great eternal being in perfect unity and synchronistic, the one with the other."

How Pens Are Made.

Pens are made by machines which seem almost to think. The steel is cut into ribbons as wide as the length of one pen, and these are fed to machines which cut out the blanks, then fashion, stamp them, split the points and place the maker's name on the backs. The pens are now complete, save the annealing, and this forms a separate operation. After being annealed they are counted and placed in boxes. A machine has been invented for performing both these operations.

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THE MRS. PARDEE FUND.

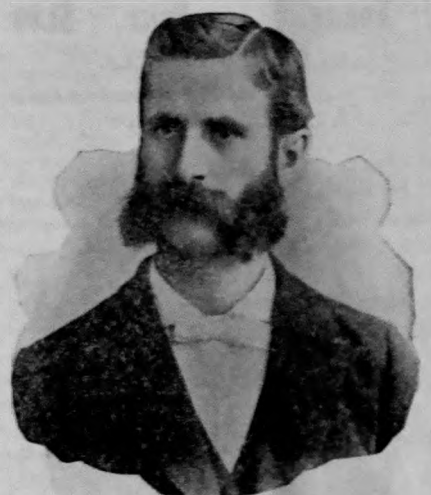
The receipts for the past two months for the Mrs. Pardee Fund are as follows:

E. W. Brooks, Ellicottville, N. Y., \$1.00
T. B. Waite, Lily Dale, N. Y., 1.00
Mrs. Martha Tolles, Lily Dale, N. Y., 1.00
Mrs. Eliza Page, Lily Dale, N. Y., .25
Mrs. H. VanBuskirk, Buffalo, N. Y., 1.00
E. O. Donnell, Sheffield, Penn., 1.00
First Spiritualist So., Jamestown N.Y. 5.00
Mrs. Nellie Shaw, Palmer, N. Y., 1.00
A Friend, Hume, N. Y., .25

Total \$11.50
Mrs. E. W. Tillinghast, Treasurer.
McDonald, Pa.

THE SUNFLOWER thanks the kind friends who have aided in keeping a worthy woman in comparative comfort the past winter. Mrs. Pardee is nearly 90 years of age and in the order of events cannot expect to remain on this side of the "great divide" many years longer. We bespeak for her on the part of the patrons of THE SUNFLOWER that she will not have to go to the County Poor House as long as we can prevent it.

Now, friends, Spring is coming on and you know we all need something to prepare us for the summer weather. Let us add a little more to this for the purpose of making her comfortable for the summer. Send your mite to Mrs. Tillinghast at once.



Spirit Message Department
CONDUCTED BY
F. Corden White.

Those who receive messages through this department are requested to send verifications to this office for publication. It is a courtesy due the medium and the publishers and aids to prove the truth of Spiritualism.

Henrietta and Lulu Hofmann.

We want to reach our dear ones on earth through way of communication and say that if we say who are with us it would be a great benefit to cast aside all doubt. Our mother, Mrs. L. M. Hofmann, lives in Toledo, O. My grandma Christena Umbs is our mother here and such good care she has given us. When you come here mother dear we will care for you as we will understand how to greet you and it will be a united family and we will part no more. We often are with Julia and try to make ourselves known.

Helen Park.

To my daughter, Hattie Ward and all the others I send greetings. Little Merle Baker is with me also Frank Knopp and many others who have gone from the earth life and we are counting the days when we can call this a united family. I want you not to worry about us; Ernest wants Nellie not to grieve about Merle as all is now well in their home beyond and some day will return to her to manifest direct. The change you are thinking of making this summer will be all right and much pleasure will come to you.

Grant B. Lee.

I know my wife would be more than contented if she could only know of this life beyond and I have done as much as possible to convince her of it but try to see if this will not do some good. I realize the change you are thinking of making and, Mabel, if I can advance your condition it will be a pleasure for me to do so. I am often with your grandfather, Wm. Oliver, and he sends his kindest greeting to your father, Anne

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P. Oliver and as you go on look for me to report whenever the way is open, and by my coming to you under all conditions that are possible.

James Runyan.

I want to reach my son at Alexandria, Ind. and his wife, Mary Runyan, for to give a word of this life beyond would be a pleasure to them beyond doubt. John P. Cando is with me, also my daughter, Thesbia and all the others and, Mary, I am glad to see that you are unfolding medial powers and it will be all right and no doubt of it, so go on. To you, my son, I want you to know that there is a band of spirit forces that are able to help you in your practice and be of help to many who are still upon earth.

Frank Gustive, of Tipton, Ind.

I want to reach my father and mother, Jonathan and Jane Gustive, at Tipton, Ind., also my three brothers and want them to realize how hard it has been my coming to this life before my time, but you will never make the mistake I did for it is only darkness, but the light is coming to me day by day. I am with grandpa Jonathan and Aunt Lettie. They have all been so good and kind to me, but to

my brother, Tom, I want him to do more as pa wants him and he will be all right, and I will some day be able to help you more than ever before.

VERIFICATIONS.

George C. Newton, of Willoughby, O. wishes to express his thanks for two messages through THE SUNFLOWER and F. Corden White and the spirit friends.

The message to John Robinson in the March 15th SUNFLOWER is correct and is fully appreciated. I frequently see my husband and feel his presence; many thanks for the message.

EVALIN B. ROBINSON.
Los Angeles, Cal.

The message in THE SUNFLOWER is correct and we thank both THE SUNFLOWER and Mr. White for transmitting the remembrance of our spirit friends.

WM. AND ANN COWLEY.
Eddyville, Ia.

I wish to verify the message in the March 1 SUNFLOWER, from Wm. Ralph. He was a dear friend of mine. I have sent the paper to his wife.

ELIZA C. GATES.
Albion, N. Y.

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The telegraph instrument through which it came was an ordinary Morse instrument, and Morse characters were used. It was set upon a common table and at all times in plain view of those present. Two gas jets lighted the room in which the manifestations took place.

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THE ORIGIN OF SACRIFICES.

The idea of sacrifices seems to have started in this way: Early man was dominated entirely by brute force. Early society was based simply on cooperation for mutual protection. The strongest was the most powerful. Might made right. It was soon observed that their earthly rulers always smiled, and became less rigorous in their laws, and milder in their treatment of their subjects, when they made presents of some valuable or desirable commodities. They soon learned that such offerings had the effect to check their cruel and bloody mode of governing the people; so that when their houses were shaken down, or swallowed up by earthquakes, the trees riven by lightning, and prostrated by storms, and their cattle swept away by floods, supposing it to be the work of an angry God, that perhaps his wrath could be abated by the same expedient as that which had served in the case of their mundane Lord—that of making presents of property. But as this property could not be carried up to the celestial throne, the expedient was adopted of burning it, so that the substance, or quintessence of it would be conveyed up to the heavenly potentate in the shape of steam and heat, which would make for him as the Jews expressed it, "a sweet smelling savor." Abundant and conspicuous is the evidence in history to show that the custom of burnt offering and atonement for sin originated in this way. The first species of property made use of for offerings appears to have been the fruits of the earth—vegetables, fruits, roots, etc.—the lowest kind of property in point of value, but thought soon naturally sprang up in the mind of the devotee, that a more valuable offering would sooner or more effectually secure the divine favor. Hence levies were made on living herds of cattle, sheep, goats and other domestic animals. This was the second step in the ascending scale towards Gods. And here we find the key to open and solve the mystery of Jehovah preferring Abel's offering to Cain's. While the latter consisted in mere inanimate substances, the former embraced the firstlings of the flock—a higher and more valuable species of property, and quite sufficient to induce the selfish Jehovah to prefer Abel's offering to Cain's or rather for the selfish Jews to cherish this conception. In all Nations where offerings were made, the conclusion became established in the minds of the people that the amount of God's favor procured in this way must be proportionate to the value of the commodity or victim offered up—a conviction which ultimately led to human sacrifice.

The World's Sixteen Crucified Saviors by Kersey Graves.

PROGRESS OF EQUAL SUFFRAGE.

In 1838 Kentucky gave school suffrage to widows. In 1850 Ontario gave it to women, both married and single. In 1861 Kansas gave it to all women. In 1867 New South Wales gave women municipal suffrage to single women and widows, Victoria gave it to women both married and single, and Wyoming gave full suffrage to all women.

In 1871 West Australia gave municipal suffrage to women. School suffrage was granted in 1875 by Michigan and Minnesota, in 1876 by Colorado, in 1877 by New Zealand, in 1878 by New Hampshire and Oregon, in 1879 by Massachusetts, in 1880 by New York and Vermont. In 1880 South Australia gave municipal suffrage to women.

In 1881 municipal suffrage was extended to the single women and widows of Scotland. Nebraska gave women school suffrage in 1883. Ontario and Tasmania gave them municipal suffrage in 1884, and Wisconsin gave them school suffrage in 1885. In 1886 municipal suffrage was given in New Zealand and New Brunswick, and school suffrage in the State of Washington.

In 1887 municipal suffrage was granted in Kansas, Nova Scotia and Manitoba, and school suffrage in North and South Dakota, Montana, Arizona and New Jersey. In the same year Montana gave taxpaying women the right to vote on all questions submitted to the taxpayers.

In 1888 England gave women county suffrage, and British Columbia and the Northwest Territory gave them municipal suffrage. In 1889 county suffrage was given to the women of Scotland, and municipal suffrage to single women and widows in the Province of Quebec. In 1891 school suffrage was granted in Illinois. In 1893 school suffrage was granted in Connecticut, and full suffrage in Colorado and New Zealand. In 1894 school suffrage was granted in Ohio, a limited municipal suffrage in Iowa and

parish and district suffrage in England to women both married and single. In 1895 full suffrage was granted in South Australia to women both married and single. In 1896 full suffrage was granted in Utah and Idaho.

In 1898 the women of Ireland were given the right to vote for all officers except members of Parliament; Minnesota gave women the right to vote for library trustees; French women engaged in commerce were given the right to vote for judges of the tribunals of commerce, and Louisiana gave taxpaying women the right to vote upon all questions submitted to the taxpayers. In 1900 West Australia granted full parliamentary suffrage to women both married and single

Anniversary Work in Washington, D. C.

(Continued from Page 1.)

builds his lectures on scientific grounds and presents our cause from that standpoint. While recognizing whatever good there is in the theories, fads and 'ologies of the present day, he blows away the chaff they contain with a breath of examination and Truth.

The N. S. A. has published a splendid lecture delivered by Prof. Peck in this city on March 17. It is entitled: "The Spirit World; Where is it; What is it?" It can be had from this office at ten cents a copy, three copies for twenty-five cents, a splendid missionary tract for our cause.

The N. S. A. calls attention to the great effort made this year by about twenty states to legislate against medical freedom, and against mediumship, and calls upon all Spiritualists to be on the alert, and to do their part against this movement to abridge their rights. We have authorized President Barrett to work wherever possible, with all zeal in meeting the onslaughts of the enemy and in defending their unjust attempts to legislate against our people. He has done much but there is a great deal to be done, and we need the aid of every earnest soul. The legislators of the next term will undoubtedly be met with petitions in many states to restrict the practice of mediumship, and the exercise of the healing art; we must do our best to meet these efforts, and to defeat them. We ask the co-operation of all friends.

MARY T. LONGLEY.

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DR. J. M. PEEBLES.

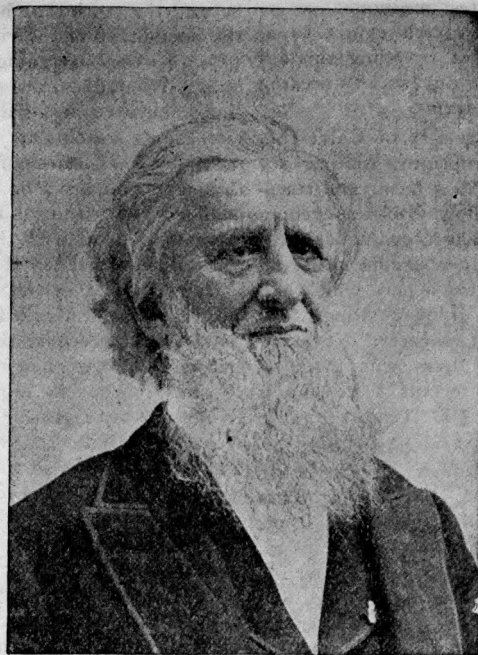
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